



EPISCOPAL NEWS SERVICE

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news digest

93118D

Church of England lays foundations for a church with women priests

Exactly a year after the General Synod of the Church of England voted for legislation clearing the way for the ordination of women to the priesthood, it took steps it hopes will prevent major defections to the Roman Catholic Church of traditionalists still opposed. A plan to provide three suffragan bishops--two in Canterbury and one in York--to serve as provincial episcopal visitors for those who do not accept the decision to ordain women to the priesthood was approved by General Synod on November 11. The act will become official at a special meeting on February 22 and the first ordinations will begin soon afterwards.

A small band of protesters expressed their anger at what they perceived as an accommodation to opponents of the ordinations by displaying a banner with "Shame" written across it and tossing 30 pieces of silver onto the synod floor below, drawing a parallel between the synod's vote and the betrayal of Jesus by Judas.

The act was an attempt "to keep the Church of England from breaking into schism," said Dean Eric Evans of St. Paul's Cathedral in London during the lively debate. However, Canon Philip Crowe of Salisbury regarded the act as "deeply subversive of episcopacy" and open to the charge of "institutionalizing schism." He did not see how differing viewpoints could be reconciled. Archbishop of York John Habgood said that those who expressed concerns about the theological integrity of the decision should see it in terms of "how Christians live together when we do differ greatly on different matters."

(Page 6)

93119D

Roman Catholics offer warm welcome to Anglicans seeking union with Rome

The Roman Catholic bishops of England and Wales have issued a statement opening the doors for Anglican clergy and even parish groups to seek union with Rome in the face of the decision to ordain women to the priesthood. A few months ago the bishops said that Anglicans would be welcomed on an individual case-by-case basis but observers are saying that the bishops now see the potential for enriching the church and its evangelism efforts by the "integration of those who bring with them not only the traditions of English Anglicanism, but also its commitment to reach out to those who are on the margin of Christian living."

For the first time, the bishops indicated that they were considering steps that would make it easier for groups of Anglicans to move to Rome. The move could be a gradual one, for example, allowing the group to stay together, possibly even with their own Anglican priest, "while both he and they were being prepared for reception into communion with Rome." Each Roman Catholic bishop would be free to decide the timetable.

When asked if this meant a more prominent role for Roman Catholics in England, Cardinal Basil Hume at a news conference responded, "As we are not in the numbers game, so we are not in the power game." He did report that 156 individual Anglican priests had approached Roman Catholic bishops. Hume emphasized that the eventual goal remained the total integration into the Roman Catholic community of those disaffected Anglicans. The bishops said that they are pursuing "with sympathy" the open question of married Anglican priests who seek Roman Catholic orders. (Page 7)

93120D

Orthodox join Episcopalians, Roman Catholics and Lutherans in historic covenant

In Arizona, four major Christian traditions--denominations that have quarreled, competed and stood at the forefront of shaping Western history--have set aside epic differences in the name of cooperation and dialogue and rediscovering each other's richness.

After two years of unpublicized, unrushed negotiations, Arizona representatives of four major faith traditions, tied closely by their liturgical customs, gathered on November 22 to sign, "A Call into Covenant." Bishops

representing the Roman Catholic Church dioceses of Phoenix and Tucson, the Arizona Diocese of the Episcopal Church, Grand Canyon Synod of the Evangelical Lutheran Church in America, and the Arizona Council of Eastern Orthodox Churches took turns signing the 12-point covenant.

Among the points of the agreement are a confession of past and present prejudices held against each other and forgiveness of "sins against each other"; promoting joint concerns in social justice; praying for each other; promoting joint study of Scripture; supporting mutual respect in families of mixed denominational backgrounds; and promoting ecumenical discussions. (Page 9)

93121D

Anglicans, Roman Catholics, Orthodox and Lutherans sign Mexican ecumenical agreement

After almost five years of dialogue, four churches in Mexico have signed an agreement that "deeply laments the divisions that have occurred within the church founded by Jesus Christ, and rejects the prejudices, the hatred and the violence that sometimes these aggressions have caused."

The ecumenical agreement signed November 4 in Mexico City by Anglicans, Roman Catholics, Antiochian Orthodox and Lutherans is considered the first in Latin America, according to Bishop Sergio Carranza of the Episcopal Church's Diocese of Mexico. The five Mexican dioceses are in the process of forming their own province, the Anglican Church in Mexico.

"It is very important because the Roman Catholic Church recognizes as equals three small churches, in a place where the majority of the population claims to belong to that church," Carranza said. "The document appears at a time when ecumenism seems to have disappeared from the agenda of the churches, at least in Latin America. Although persecution of non-Roman Catholics will undoubtedly continue in some parts of Mexico, Carranza feels that the agreement changes the climate considerably. (Page 12)

93122D

Religious community urges Clinton to 'take high moral ground' to fight AIDS

Members of the religious community who are on the frontlines of the war against AIDS have called on President Bill Clinton to "take the high moral ground" in a compassionate response to those who suffer from the illness.

Before the president delivered a major address on AIDS during World AIDS Day on December 1, he invited 14 members of the religious community representing 10 Christian denominations and the Jewish community to the White House to discuss AIDS policy.

"I think the president will put AIDS on front burner of the consciousness of this country and we pledged to support him in that effort in tangible ways," said the Rev. Ted Karpf, an Episcopal priest in Washington D.C. and executive director of the National Episcopal AIDS Coalition (NEAC), following the meeting.

Representatives from the religious community agreed with Clinton that it "was time to stop a false separation between church and state" on issues such as AIDS, according to Karpf. "We often have more in common than we have differences and there are things on which we can work together." (Page 13)

93123D

Peace and Justice Network targets racism, repentance and reconciliation

The sin of racism is rooted in the abuse of power, Suffragan Bishop Chester Talton of Los Angeles told the Episcopal Peace and Justice Network's annual conference, November 18-20, in Burlingame, California. Under the theme "Racism, Repentance and Reconciliation: Attitudes of the Heart," the three-day conference guided 100 participants from all nine provinces of the Episcopal Church through seven major presentations underscoring how the church must fight to eradicate racism.

Talton cited hopeful signs that the church is beginning to deal with racism, including the extensive study of the issue by the House of Bishops and its intention to release a pastoral letter on racism, as well as local dialogue, such as a series of multicultural masses planned in the Diocese of Los Angeles.

The impact of the conference is "a better understanding of all the cultural groupings that make up the church," said the Rev. Brian Grieves, staff officer for peace and justice ministries at the Episcopal Church Center in New York. He said that the conference provided "hands-on opportunities to explore the implications of racism and to take that knowledge back into local ministries." Grieves pointed out that the conference was held in response to the church's decision at the 1991 General Convention in Phoenix to address racism for three triennia. (Page 14)

93124D

Council for Women's Ministries celebrates first decade

Challenged to claim the "revolutionary power of dreaming," the Council for Women's Ministries (CWM) celebrated its first decade with women-centered liturgies, workshops and speeches that both lauded the council and made impassioned pleas for solidarity with women in the Latin American dioceses of the church.

"I want you to sense the power of revolutionary dreaming, the power of addressing the tension between what is and what can be," keynote speaker Fredrica Harris Thompson told 130 CWM representatives and visitors at the December 1-4 conference in Burlingame, California. The council is an umbrella organization for 30 women's groups in the Episcopal Church.

"What old habits will we do well to leave behind, cleaning up our 'sister acts' before we take them on the road for another decade?" asked Thompson, author and academic dean at Episcopal Divinity School in Cambridge, Massachusetts. She drew applause when she exhorted listeners to "give up trashing other women" and "scapegoating." Citing the backlash against gay men, lesbians and the homeless, Thompson said that "scapegoating not only creates victims, it masks underlying causes of social disorder; it denies the power of ordinary people to address what's going on." (Page 17)

93118

Church of England lays foundations for a church with women priests

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The act was an attempt "to keep the Church of England from breaking into schism," said Dean Eric Evans of St. Paul's Cathedral in London during the lively debate. However, Canon Philip Crowe of Salisbury regarded the act as "deeply subversive of episcopacy" and open to the charge of "institutionalizing schism." He did not see how differing viewpoints could be reconciled. Archbishop of York John Habgood said that those who expressed concerns about the theological integrity of the decision should see it in terms of "how Christians live together when we do differ greatly on different matters."

The act will become official at a special meeting on February 22 and the first ordinations will begin soon afterwards. Bishop Barry Rogerson of Bristol said he will ordain about 35 women in his cathedral on March 12.

Money is the big problem

Archbishop of Canterbury George Carey said that he no longer feels that the ordination of women is the most important issue facing leadership of the church. In the wake of losses of almost a billion pounds in the church's investments, Carey said that the church's financial difficulties would be "our most daunting and exciting challenge."

Members of the synod had harsh criticism for those managing the church's assets and their speculative investment in properties at a time when the church was trying to improve clergy benefits. A motion underscored the

need to move from dependence on historic resources to realistic stewardship by all active church members. "The fact that we have an endowment from the prudent activities of earlier generations is our very good fortune, but it in no way absolves us from meeting our running costs," said Alan McLintock, chair of the Central Board of Finance. "We should willingly accept the challenge to meet all basic costs at the parish level" while attempting to meet the obligations of leadership in a worldwide Anglican Communion, he said.

Carey said that the situation was "serious but not disastrous" and, while it was clear that the church had been "living beyond our means for many years," he thought complacency and panic were equally out of place.

--James Rosenthal, director of communications for the Anglican Consultative Council in London, contributed to this report.

93119

Roman Catholics offer warm welcome to Anglicans seeking union with Rome

The Roman Catholic bishops of England and Wales have issued a statement opening the doors for Anglican clergy and even parish groups to seek union with Rome.

A few months ago the bishops said that Anglicans would be welcomed on an individual case-by-case basis but observers are saying that the Roman Catholics now see the potential for enriching the church and its evangelism efforts by the "integration of those who bring with them not only the traditions of English Anglicanism, but also its commitment to reach out to those who are on the margin of Christian living."

Archbishop of York John Habgood immediately issued a response in which he said that he and the archbishop of Canterbury shared the bishops' "concern for the pastoral care of those troubled by the Church of England's decision to ordain women to the priesthood as the General Synod's decision last week to approve the Episcopal Ministry Act shows. Each church has now indicated the arrangements it will make, and we look forward to working with our ecumenical partners in the Roman Catholic Church as we adjust to what will be a new situation for us both."

When asked if this meant a more prominent role for Roman Catholics in England, Cardinal Basil Hume at a news conference responded, "As we are not in the numbers game, so we are not in the power game." He did report that 156 individual Anglican priests had approached Roman Catholic bishops.

Easier for groups

For the first time, the bishops indicated that they were considering steps that would make it easier for groups of Anglicans to move to Rome. The move could be a gradual one, for example, allowing the group to stay together, possibly even with their own Anglican priest, "while both he and they were being prepared for reception into communion with Rome." Each Roman Catholic bishop would be free to decide the timetable.

Hume emphasized that the eventual goal remained the total integration into the Roman Catholic community of those disaffected Anglicans. The bishops said that they are pursuing "with sympathy" the open question of married Anglican priests who seek Roman Catholic orders. It was clear that exceptions would be made to the celibacy rule but Hume said that it might be difficult to support a married clergy, especially those with families.

Although extending almost every courtesy, in the November 19 statement the bishops make it clear that re-ordination is necessary due to "residual doubts" about Anglican orders but they urged Anglicans to interpret the sacrament as "the fulfillment of their ministry and its full integration into the apostolic succession."

Leonard a Roman Catholic bishop?

The statement fueled speculation that Graham Leonard, former bishop of London, would become a bishop in the Roman Catholic Church. "I must leave it to Rome to decide what to do with me," he told the press. Like many Anglican bishops throughout the Communion, bishops of the Old Catholic Church participated in Leonard's consecration--and Old Catholic orders, unlike Anglican orders, have never been nullified by Rome.

"The possible reception of Dr. Leonard will be among the issues discussed in Rome," Hume said prior to a meeting at the Vatican to discuss the whole situation. "There has never been any question of his acting as a bishop in the Catholic Church," Hume added.

Following the December 3 meeting at the Vatican, the bishops issued a statement saying that "a full discussion took place of the issues involved in the developing situation in England. The delegation was able to inform the Holy See of its understanding and analysis of the present situation."

The December 4 statement said that "the Holy See expressed its

appreciation for the manner in which the matters was being handled by the bishops of England and Wales." Pope John Paul II "expressed great interest in every aspect of the important developments which are taking place."

--James Rosenthal, communications officer for the Anglican Consultative Council in London, contributed to this report.

93120

Orthodox join Episcopalians, Roman Catholics and Lutherans in historic covenant

by Lawn Griffiths

The sweet, rich fragrance of incense pervaded the imposing domed sanctuary of St. George Orthodox Church in northwest Phoenix. Golden icons of saints reflected light onto the historic proceedings of a late November night.

Four major Christian traditions--denominations that have quarreled, competed and stood at the forefront of shaping Western history--had set aside epic differences cooperation and dialogue and rediscovering each other's richness. At least in Arizona.

"The Holy Bible speaks what today is in our hearts, 'How very good and pleasant it is when God's people live together in unity,' (Psalm 133:1)," read Bishop Robert Shahan of the Diocese of Arizona of the Episcopal Church.

After two years of unpublicized, unrushed negotiations, Arizona representatives of four major faith traditions, tied closely by their liturgical customs, gathered on November 22 to sign a document, "A Call into Covenant."

Near the close of an hour-long worship service, bishops took turns affixing their names to the 12-point covenant. Entering into it were the Roman Catholic Church dioceses of Phoenix and Tucson; the Arizona diocese of the Episcopal Church; Grand Canyon Synod of the Evangelical Lutheran Church in America; and the Arizona Council of Eastern Orthodox Churches.

First pact with Orthodox

In the ecumenical spirit of dialogue, such covenants are being agreed to

across the country, but the Arizona pact marks the first in which Eastern Orthodox churches have entered into covenant with the other three traditions. Major impetus for ecumenism emerged from the second Vatican Council (1962) a quarter century ago and its call for dialogue with other parts of the Christian church. The World and National Councils of Churches also have sought to break down walls separating faith groups.

"With the four traditions, this is unique," said the Rev. Jan Olav Flaaten, ELCA ecumenical representative, pastor of Trinity Lutheran Church in Phoenix and the chief author of the document. That Arizona is the first to consort in covenant with the Orthodox churches, he said, may be due to "the good will among the people who represent those traditions here in this place," Flaaten said, "is a real openness of spirit and cooperation."

The new covenant sets the stage for regular dialogue and joint undertakings among about 700,000 Arizona Christians (600,000 Roman Catholics, 27,000 Episcopalians, 60,000 Lutherans and 10,000 Eastern Orthodox).

Among the 12 points of the agreement are a confession of past and present prejudices held against each other and forgiveness of "sins against each other"; promoting joint concerns in social justice; praying for each other; promoting joint study of Scripture; supporting mutual respect in families of mixed denominational backgrounds; and promoting ecumenical discussions.

Participants are quick to point out that the agreement is, in no way, any kind of move toward mergers and that it is not meant to exclude other Christian traditions. "It is not a matter of union, we are not uniting in an organization structure," Flaaten said.

Timely and invaluable

"We come together to find hope, to try to find even greater understanding and to seek more cooperation among our faith and our service to God's people in Arizona," said the Most Rev. Thomas O'Brien, bishop of the Phoenix Roman Catholic Diocese, who gave the sermon.

At a time of unprecedented crime, family crises and chaos in values, the bishop said such Christian unity is timely and invaluable. "With this gift of faith, (we) turn our lives over to God. We must be disposed as Christ is disposed. People seek to be one with another, and it is a natural thing. It is a natural experience," O'Brien said. "We find it also when communities of faith come together to worship their God."

Flaaten said talks began initially between Lutherans and Eastern Orthodox. "We started some dialogues and they were substantive," he said. "We discussed actual theology and we presented papers...We got to know each

other and talked about some serious issues. Out of that came a willingness to kind of enlarge" it to the other traditions.

The representatives from the four faith groups originally had 17 points of agreement, but some were combined or dropped from the covenant. "We had problems theologically with some of the ones we had in there, and out of deference to those traditions, we had to take them out," the Lutheran leader said.

One of the biggest hurdles, he said, was moving the final draft through judicatories of the various Eastern Orthodox churches. The 12 Orthodox congregations come from Greek, Antiochian, Serbian, Romanian and Russian traditions, and approval had to be obtained from each of their national offices.

A catalyst for further actions

But Flaaten said that embracing the Eastern Orthodox Church in the covenant was a blessing. "Their ancient and wonderful tradition has so much that speaks to us. Their theology is so wonderful and deep that we wanted to enrich ourselves and our own theology through their participation."

The Rev. Arnold Nau, administrator of the 14-denomination Arizona Ecumenical Council, hailed the covenant, but wistfully said he wished other faith groups could have been part of it from the outset.

"The attitude, the atmosphere, the attention are all marvelous," he said. "We need a lot more of this open expression of our unity, particularly on this official level. We need the example of bishops and executives. I am very happy about this concept."

Bishop Howard Wennes, who heads ELCA Lutherans, said the dialogue with the Eastern Orthodox also served as the Orthodox introduction to the Arizona Ecumenical Council, which it has joined.

Of the 12 items of the covenant, Wennes said the call to prayer for another is the most essential.

--Lawn Griffiths is religion editor for the *Mesa Tribune*. This article is reprinted with permission.

93121

Anglicans, Roman Catholics, Orthodox and Lutherans sign agreement in Mexico

by James Solheim

After almost five years of dialogue, four churches in Mexico have signed an agreement that "deeply laments the divisions that have occurred within the church founded by Jesus Christ, and rejects the prejudices, the hatred and the violence that sometimes these aggressions have caused."

The ecumenical agreement signed November 4 in Mexico City by Anglicans, Roman Catholics, Antiochian Orthodox and Lutherans is considered the first in Latin America, according to Bishop Sergio Carranza of the Episcopal Church's Diocese of Mexico. The five Mexican dioceses are in the process of forming their own province, the Anglican Church in Mexico.

"It is very important because the Roman Catholic Church recognizes as equals three small churches, in a place where the majority of the population claims to belong to that church," Carranza said. "The document appears at a time when ecumenism seems to have disappeared from the agenda of the churches, at least in Latin America."

Abstain from scorn and offense

"We urge the members of our churches to abstain from every word or action that may scorn, offend or attack members of the other churches or beliefs, and to respect each other and work together to promote dialogue, understanding and cooperation, always showing clearly the identity of each church in order to avoid confusion and disloyal proselytism," the agreement said.

"The task of evangelism is not exclusive to any one church in particular," the statement added in emphasizing that "the spiritual and material needs of the Mexican people are enormous." Therefore it is "urgent that we unite our efforts and energies to share the Gospel of our Lord Jesus Christ" and to "work for the relief and promotion of the neediest."

Important for all of Latin America

"The agreement will contribute to decreasing the tensions between Anglicans and Roman Catholics and encouraging cooperation," observed the Rev. William Norgren, the Episcopal Church's ecumenical officer. He said that "this breakthrough is very significant for all of Latin America."

Although persecution of non-Roman Catholics will undoubtedly continue in some parts of Mexico, Carranza feels that the agreement changes the climate considerably. Individual Methodists, Baptists and Quakers took part in some of the dialogues but those churches remain estranged from many other Christians in Mexico. "We will try to reach others, especially the evangelicals, because considerable tensions remain," the bishop said.

When Anglican, Orthodox and Lutherans representatives were invited to be special guests at the Roman Catholic synod meeting last year, it was a clear signal that the dialogues were bearing fruit. "The relations among our four churches, especially in the Mexico City area, were so good that we decided it was time for a formal agreement," Carranza said in an interview. He spoke of the agreement as "both an end and a beginning," suggesting that much work remains in convincing Mexican Christians that it is time to work together in common witness.

93122

Religious community urges Clinton to 'take high moral ground' to fight AIDS

by Jeffrey Penn

Members of the religious community who are on the frontlines of the war against AIDS have called on President Bill Clinton to "take the high moral ground" in a compassionate response to those who suffer from the illness.

Before the president delivered a major address on AIDS during World AIDS Day on December 1, he invited 14 members of the religious community representing 10 Christian denominations and the Jewish community to the White House to discuss AIDS policy.

The meeting with Clinton is the first of its kind to occur between a president and persons in the religious community who serve as educators and care givers in the struggle against the HIV epidemic. Following the meeting Rabbi Joseph Edelheit of Temple Israel in Minneapolis told reporters that the meeting "crossed a threshold that had not been crossed before" in bringing an ethnically and religiously diverse group to discuss the issue.

AIDS on the front burner

"I think the president will put AIDS on front burner of the consciousness of this country and we pledged to support him in that effort in tangible ways," said the Rev. Ted Karpf, an Episcopal priest in Washington D.C. and executive director of the National Episcopal AIDS Coalition (NEAC), following the meeting.

"We also urged the president to talk about HIV disease and its impact on our country and communities--to draw a stark contrast from the silence we have heard from the White House for so many years," Karpf added.

Karpf reported that the religious leaders urged Clinton to use his "bully pulpit" to address the issue of AIDS, and to make it easier for others affected by the disease to share their stories in their own communities.

Representatives from the religious community agreed with Clinton that it "was time to stop a false separation between church and state" on issues such as AIDS, according to Karpf. "We often have more in common than we have differences and there are things on which we can work together."

"We must create an environment of creative and intelligent thinking," Karpf said. One idea that surfaced in the meeting was "a partnership in the prevention efforts between the Centers for Disease Control and the religious communities. I feel sure that we will be invited into that partnership," Karpf said.

93123

Peace and Justice Network targets racism, repentance and reconciliation

by Bob Williams

The sin of racism is rooted in the abuse of power, Suffragan Bishop Chester Talton of Los Angeles told the Episcopal Peace and Justice Network's annual conference, November 18-20, in Burlingame, California.

Under the theme "Racism, Repentance and Reconciliation: Attitudes of the Heart," the three-day conference guided 100 participants from all nine provinces of the Episcopal Church through seven major presentations

underscoring how the church must fight to eradicate racism.

"Where does [racism] come from?" Talton asked participants in his keynote address. In suggesting an answer to his question, Talton asserted that racism was the result of "the need of some people to demonstrate that they are superior and others are inferior."

"The church is beginning to look in the right place by focusing on 'white privilege,'" Talton added. "Part of the problem with coming to grips with the issue is that we don't know our history," he said, reminding participants that some Episcopalians in past centuries found it acceptable to own slaves. "Unless and until the Episcopal Church faces its dreadful history [of racism], we will never overcome it."

Hopeful signs

Talton cited hopeful signs that the church is beginning to deal with racism, including the extensive study of the issue by the House of Bishops and its intention to release a pastoral letter on racism, as well as local dialogue, such as a series of multicultural masses planned in the Diocese of Los Angeles.

Participants pledged themselves to launch similar anti-racism initiatives in other dioceses, as stated in a letter drafted at the conference and sent to Presiding Bishop Edmond Browning. Participants wrote that they were committing themselves "to work within our dioceses to become more inclusive and acculturated."

"White racism, both institutional and personal, which has been allowed to thrive for too long inside our church...must be addressed at greater length and in terms that associate it with sexism, homophobia and classism so that we can all come to the table with clean hearts and due reverence for God's commandment," the letter to Browning said.

Church wasn't born in Canterbury

As conference chaplain, the Most Rev. Samir Kafity, president bishop of the Episcopal Church in Jerusalem and the Middle East, brought a global and historic perspective to the issue of white racism. "I come from the city of Pentecost," Kafity said. "The church was born multiculturally. It wasn't born in Canterbury."

Racism is "an issue around the world," Kafity asserted, reminding participants of the "miracle" of the recent Palestinian-Israeli peace accord in the face of religious and ethnic prejudice in the Middle East.

A similar critique of racism from an international perspective was offered by the Rev. John Kater, associate professor of ministry development at

the Church Divinity School of the Pacific in Berkeley, California. Speaking from his experience as a former education officer in the Diocese of Panama, Kater described the rigid segregation of the former Canal Zone and economic tensions between indigenous Central Americans, Afro-Caribbean cultures, Europeans and North Americans.

According to Kater, "the Episcopal Church is implicated" in a troubling history in Central America, accepting the dominant mores of the culture there and acquiescing in segregated churches to racist policies with regard to clergy and lay leadership. "Racism continues to be a significant factor in the life of the Episcopal Church's ninth province, and furthermore a factor which is more serious for being largely denied, and therefore, unaddressed except by Episcopalians of color," Kater said.

Intricacies of oppression

In a separate forum, participants discussed the relationship between racism and other forms of oppression in American culture. "We are participating in evil when we deny someone freedom," said the Very Rev. Diana Akiyama, associate dean of Stanford Memorial Church in Menlo Park, California, while drawing vivid parallels between elitism, racism, sexism and homophobia as systems of oppression.

Akiyama underscored the force of violence used by any "class in power" to dominate an underclass group. "To talk about power is to ask who has it and who doesn't and what people do to hold on to it," she said. "[Oppressors] tend to garnish power, control it, hand it out, refuse to share it, and hang on by not ever crossing the line." This was not the pattern of Christ, who invited his disciples to share in his work, setting a collaborative, co-creative pattern for the church, Akiyama asserted.

"Christ was more than happy to say, 'Take this power and give it away,'" Akiyama said. "Unless we commit ourselves to sharing power, we will never transcend racism, sexism and homophobia."

Better understanding

The impact of the conference is "a better understanding of all the cultural groupings that make up the church," said the Rev. Brian Grieves, staff officer for peace and justice ministries at the Episcopal Church Center in New York. He said that the conference provided "hands-on opportunities to explore the implications of racism and to take that knowledge back into local ministries." Grieves pointed out that the conference was held in response to the church's decision at the 1991 General Convention in Phoenix to address racism for three triennia.

Responding to the conference, Cass Watters, a participant from St. Clare's Church in Rancho Cucamonga, California, reiterated the need for action. "We may discuss racism until doomsday," Watters said, "but we are not called to sit on the cross in sackcloth and ashes. We cannot live in guilt," she added. "We are called to move forward as Easter people."

--Bob Williams is director of communication for the Diocese of Los Angeles.

93124

Council for Women's Ministries celebrates first decade

by Marcy Darin

Challenged to claim the "revolutionary power of dreaming," the Council for Women's Ministries (CWM) celebrated its first decade with women-centered liturgies, workshops and speeches that both lauded the council and made impassioned pleas for solidarity with women in the Latin American dioceses of the church.

"I want you to sense the power of revolutionary dreaming, the power of addressing the tension between what is and what can be," keynote speaker Fredrica Harris Thompson told 130 CWM representatives and visitors at the December 1-4 conference in Burlingame, California. The council is an umbrella organization for 30 women's groups in the Episcopal Church.

"What old habits will we do well to leave behind, cleaning up our 'sister acts' before we take them on the road for another decade?" asked Thompson, author and academic dean at Episcopal Divinity School in Cambridge, Massachusetts. She drew applause when she exhorted listeners to "give up trashing other women" and "scapegoating."

Citing the backlash against gay men, lesbians and the homeless, Thompson said that "scapegoating not only creates victims, it masks underlying causes of social disorder; it denies the power of ordinary people to address what's going on."

International guests

Organized as a continuation of the 1992 Worldwide Anglican Encounter in Brazil, the CWM reunion drew international participants from Ecuador, Canada, New Zealand, Honduras, Brazil and Puerto Rico.

"Our network must become stronger--without you we will drown," Diana Frade of Honduras said in urging CWM to support the women of the church's Province 9, composed of dioceses in Latin America. "Our fear is that when autonomy happens, our women will lose their power since they have no structure of their own. Our bishops have too much power," said Frade, the wife of Bishop Leo Frade. In response, CWM pledged to hold its December 1994 meeting in Honduras.

Welcomed as "honorary sisters" by Thompsett were Presiding Bishop Edmond Browning; Bishop Richard Shimpfky of El Camino Real; the Hon. Byron Rushing of Boston, a state legislator who is a member of the committee on the status of women; and the Rev. Patrick Mauney, executive for Partnerships.

A model for the church

Browning praised CWM as "a model of what the church is called to be" because of the diversity reflected in its membership. "In the inclusive model, the differences are not absorbed, but inform us about our calling," he said.

Ann Smith, director of the Episcopal Church's Office of Women in Mission and Ministry, recalled how "the different women's groups involved in CWM overcame their fear of losing their power." She traced the major milestones in the journey of women in the church in the last decade.

For women of color, equality in the church is even more distant, said Judy Conley, a member of Executive Council and a member of ABIL--Asian, Black, Indian/Indigenous and Latina women in the church. "Ask them what it means to be cast out of a church that claims it has no outcasts," she said.

In one of the meeting's most dramatic moments, a delegation of ABIL women entered a plenary session with their wrists bound together in a human chain to protest the loss of national funding for their program. Participants were aware that the church was facing a projected \$5 million cut in funding at the national level. "Might we, given increasingly limited financial resources, move from focusing on survival to imaging structures that express and invite compassion for women and their families," Thompsett urged.

--Marcy Darin is managing editor of the *Journal of Women's Ministries*



news briefs

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Anglicans and Nordic Lutherans on verge of communion

A dozen Anglican and Lutheran churches in northern Europe have signed an unprecedented agreement laying out plans for entering into full communion with one another. In a statement signed in Finland in mid-November, the Anglican churches of England, Ireland, Scotland and Wales will join the Lutheran churches of Denmark, Finland, Iceland, Norway, Sweden, Estonia, Latvia and Lithuania to form a new communion of 50 million members. If approved by the churches, clergy will be able to move among the churches, on invitation, and church members will be welcomed at the Eucharist of all the churches. The Porvoo Common Statement, named for the Finnish cathedral city, would be communion at "the highest possible level, short of integration." According to the participants, the goal is "to move forward from our existing piecemeal agreements towards the goal of visible unity. We found that we had similar histories and faced similar challenges in contemporary society, and that there were no essential differences between us in the fields of faith, sacramental life or ministry."

South African Summit of Black Leaders deplores violence

A Summit of Black Leaders on Violence issued a statement December 1 calling on all black political parties in South Africa to establish an implementation committee for joint control of all security forces and asking the United Nations and other international agencies to help train the national peacekeeping force. It also called on the religious community to "establish a visible mechanism for accountable socio-economic development with the specific purpose of facilitating swift national reconstruction and development." After visits to areas of violence, participants concluded that "the violence that now plagues our people is a deliberate strategy of destabilization whose aim it is to undermine the democratization process." The leaders said that President

F.W. de Klerk "has demonstrated a clear inability to make proper and legitimate use of the considerable resources at his disposal to end the carnage and destabilization." The summit was called by the South African Council of Churches.

Bishop seeks clarification

Responding to what he contends is a false impression of the Diocese of California in "deep financial trouble," Bishop William Swing insists that "the people of the Diocese of California are extraordinarily generous and the clergy situation is not dispirited with dire prospects. It is a vital and healthy place," Swing wrote in response to comments by the Rev. Canon William Geisler, controller of the Diocese of California, in an October 22 ENS story ("Diocesan administrators call for reform of national apportionment"). In his rebuttal of Geisler, Swing noted that the diocese had paid its national assessment in full for the past 14 years; that it has succeeded in developing a \$400,000 surplus in its regular budget to avoid paying interest payments on cash flow; that in four years its planned giving department wrote \$23 million in gifts; that the rate of assessment payments from missions and parishes to the diocese in the past 14 years has averaged more than 97 percent paid in full; and that the diocese is presently embarked on various construction and startup projects that come to a total of \$156 million of which \$139 million has already been given or pledged.

Catholic bishop criticizes media

Catholic Archbishop William H. Keeler of Baltimore recently criticized national news organizations for their reporting on sexual misconduct charges against Cardinal Bernardin of Chicago. Speaking at the National Conference of Catholic Bishops in Washington, D.C., Keeler said that "as we watched the media take up the story of the allegations against Cardinal Bernardin, we also could not fail to note that being first with a story is, for some, a value that outweighs providing the best and most accurate reporting." He also objected to "the tendency to interview people with the extreme views at either end of the spectrum and then suggest the interview has covered the whole spectrum," a technique that excludes "from the conversation the broad mass of the Catholic population."

Anglican Center launches funding appeal

Facing a loss of funding from the Anglican Consultative Council at the end of 1993, the Anglican Center in Rome has launched an appeal for future funding throughout the Anglican Communion. The governing body of the

Anglican Center recently appointed Mr. Ingleby Jefferson as the appeal director. The Anglican Center provides information about developments in the Roman Catholic Church to Anglicans throughout the world and provides hospitality for Anglicans visiting Rome. It was set up after the Second Vatican Council following the 1966 meeting of Archbishop of Canterbury Michael Ramsey and Pope Paul VI.

National Cathedral and school receive \$4.7 million gift

Washington National Cathedral and the Holton-Arms School recently received a trust and a bequest totalling more than \$4.7 million from the estate of former Washington, D.C., resident Mary Anna Jensen Helier. Cathedral Dean Nathan Baxter said that "Washington National Cathedral is extremely grateful to Mr. and Mrs. Helier, and we are honored that they have chosen to aid the cathedral's efforts." Mrs. Helier, who died on September 11, 1993, attended Holton-Arms School from 1931 to 1933. She was a lifelong donor and visitor to both the cathedral and the school. The gift was made in memory of her husband Henry Helier.

Christian leaders meet with Arafat

In a recent meeting with Middle East Christian church leaders, Yassir Arafat, chairperson for the Palestine Liberation Organization, urged the thousands of Christian Palestinians scattered across the earth to return to the Holy Land. According to Greek Catholic Archbishop of Jerusalem Lutfi Laham, "Arafat told us, 'You the heads of the churches, you have a very great responsibility to help bring Christians back in large numbers. Without them the holy sites will become museums.'" Laham stated that the church leaders met with Arafat "to show solidarity with the peace process and to serve the Palestinian community. We call on all Palestinians to live together in the same Palestinian house, whichever group they belong to. No one should feel excluded from peace."

Episcopal Church Foundation awards grants

The board of directors of the Episcopal Church Foundation (ECF) recently awarded over \$500,000 in grants to support new and expanding ministry initiatives across the country. "In a rare departure from our customary practice of providing single year grants, the committee chose four special projects that may serve as model ministries, worthy of adaptation in the broader church, to receive continuing foundation support in 1994," said Bruce H. Rinehart, an ECF board member and chair of the grants review committee.

The four projects that received second year grants were:

- The Cornerstone Project, an initiative aimed at strengthening and sustaining the ordained leadership of the church (\$400,000).

- The Clergy Leadership Project, which has challenged over 80 clergy leaders to examine new visions for vigorous ministries in their personal lives, families, congregations and communities (\$50,000).

- The Campus Ministry Leadership Education Project, which supports leadership training for part-time missionaries located on area campuses in the Diocese of Chicago (\$20,400).

- The Greater Portland Episcopal Partnership, a public ministry initiative (\$5,000).

The ECF is an independent, national lay organization supported by public contributions and investment income.

Diocese of Indianapolis joins APSO coalition

The Diocese of Indianapolis was welcomed as the fifteenth diocese in the Appalachian People's Service Organization (APSO) coalition at the board of governors meeting, November 15, in Knoxville, Tennessee. According to the Rev. Canon Robert Hansel, "We increasingly realized that this area of Indiana, like Southern Ohio, represents an area where Appalachian migration has been a reality for a lot of years. For us to have access to the experience and learnings of those who have been doing ministry with Appalachian people is a real plus for this diocese." "APSO has some programs we need," added Jackie Means of St. Mark's in Plainfield, Indiana. "In joining APSO we are buying the services and expertise of the APSO staff and other dioceses and doing a ministry."

VISN/ACTS channel to change name

The VISN/ACTS channel has announced the change of its name to the Faith & Values Channel, effective January 1, 1994. "While the name 'VISN/ACTS Channel' has historic value and has been convenient internally, it has not served the viewer well," according to Nelson Price, president and executive of VISN. "We needed a name which is viewer-friendly, a name which clearly says who we are, what we're about and can help viewers find the channel." The name VISN/ACTS was adopted in October 1992 when VISN (The Vision Interfaith Satellite Network) and ACTS (American Christian Television System) began sharing one channel. "The name change is intended to put the channel in a stronger and more visible position in the coming 500-channel environment where there will be too many choices for viewers to flip through the channels to see what is on," Price said.

Vergers guild holds fifth national conference

Forty vergers from across the United States gathered at Trinity Cathedral in Miami, Florida, on October 28-31 for the fifth national conference of the Verger's Guild of the Episcopal Church. The Verger's Guild was founded in Nashville, Tennessee, in 1989 to promote the ancient office and ministry of the verger in the Anglican Communion. Vergers assist the clergy of a parish by assuming some of the daily operations and planning necessary to prepare the sanctuary and nave for worship and prayer by the congregation.

People

The Rev. Robert C. Johnson was elected bishop of the Diocese of North Carolina at a special convention Saturday, December 4. Johnson was elected on the sixth ballot from a field of six nominees. He is currently rector of St. Luke's Church in Durham. "This is a job the diocese does together," Johnson told members of the convention following his election. "I bid you to help me learn to do this job and to keep the diocese a strong, healthy, faithful and joyful Christian community. Thank you for your trust in me." Johnson will succeed Bishop Robert W. Estill who plans to retire when his successor is consecrated on May 14.

The Rev. Larry E. Maze, was elected bishop of the Diocese of Arkansas on the fifth ballot at a special convention on November 13. Maze was ordained to the priesthood in Montana in 1973 and has served as rector of Church of the Nativity in Greenwood, Mississippi since 1988. Maze will succeed Bishop Herbert Donovan of Arkansas who resigned effective September 1 to become vicar of Trinity Church, Wall Street, in New York. Consecration of the new bishop has been scheduled for June 11, 1994.

The Rev. Edwin F. Gulick, rector of St. Stephen's Church in Newport News, Virginia, was elected bishop of Kentucky on November 6. Gulick was elected on the eighth ballot. He was ordained to the priesthood in 1974 and has served in national and diocesan evangelism consultant training programs and chaired diocesan commissions in liturgy and music, ministry and program coordination. Gulick will replace Bishop David Reed who is retiring in April of 1994. For the first time in the Diocese of Kentucky, five youth deputies voted in the election.



news features

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[Editors note: the following article is the third in a series of brief profiles of recipients of 1993 UTO grants to illustrate projects on the local level]

Hispanic children will receive a head start in Virginia--thanks to UTO grant

by Patrick N. Getlein

Hispanic children in northern Virginia soon will get an opportunity to learn a variety of skills, just as their parents have.

Multi-Family Initiatives Corp. (MFI), a non-profit organization that serves the Hispanic community, has received a \$30,000 United Thank Offering (UTO) grant to launch the after-school program, which will serve 30-40 elementary age children who live in or near the 400-unit Presidential Greens housing complex.

"We hope to provide tutoring, recreational programs and mentoring support as well as incorporate the new computer school," said Susan Tuft, president of MFI.

MFI hopes to add the after-school program later this year to the more than one dozen programs offered through its model community center in the heart of the Presidential Greens community. The area that includes the complex is home to between 7,000 and 10,000 Hispanics.

Communicating without words

Tuft said that she and her employees have been able to gain the confidence of many of the residents. "We're right here where they live," she said. "Our programs are tailored to their specific needs." Tuft also said that the large population of single mothers in the complex "who are receptive to

any help" has boosted community-wide support for the center's programs.

Though only four of the eight staff members of the community center are bilingual, the rest speaking only English, language has not been a problem. "We are often able to communicate without words," Tuft said.

News of the center has spread rapidly through the community's extensive network of families and friends, mostly by word of mouth. "We get 10 to 15 new people in here each day," said Tuft. "In a week, we probably serve between 150 and 200 people."

Between January 1992 and this past August, MFI helped change the profile of Presidential Greens from that of a typical low-income housing project into a model of effective community development. The rate of occupancy has risen from 62 percent to 97 percent; evictions have fallen from 38 percent to less than 1 percent; delinquency is down to 4 percent from 35; and the turnover rate has dropped from 43 percent to 2 percent.

The buildings appear clean, well-painted with trimmed lawns and flower beds along the foundations.

'Things are better here'

Eucevio Larios, a 23-year-old Salvadoran, has been coming to the center for the past year. Larios is the oldest of four children. His parents still live in El Salvador with one of his brothers and a sister. He speaks little English, but he is learning. "I came to United States to change my life," he said. "Things are better here."

Through community center contacts, Larios was able to find work busing tables in a Washington restaurant. But, according to Tuft and the MFI philosophy, a job is only one step in the total program. Larios also studies English at the center. "It is important," he said. "I want to be able to talk with my friends, and I want to get a better job."

Across the room from Larios is his brother German (pronounced Herman), who spent four months walking from El Salvador to the United States. Unlike Eucevio, however, German neither speaks nor understands English.

According to Myra O'Flaherty, a Nicaraguan who has worked at the center since May and acts as the center's mother hen, the first thing that German must do is to get his immigration status in order. "We'll help with the paper work," she said. "German is almost totally illiterate in Spanish as well as English. Then we'll give him some rudimentary English lessons" to help him be able to function in the city.

According to Tuft, a job is the major focus of much of the work done at the community center. "They need a source of income," she says. "That

keeps them in their homes." With that accomplished, Tuft is able to then focus on the core MFI objective: re-establishing community.

O'Flaherty jokes with the regular clients as well as those who are discovering the community center for the first time. "They are my adopted kids," she said.

Learning how to live

Martha Carransa, a 46-year-old Salvadoran woman, sits in a chair under a window in the community center waiting room. She speaks abbreviated English and has only been coming to the center for three weeks. She wishes she had started sooner. Through the help of the center's English teacher, Carransa conveyed what the center does for her: "They are helping me to learn how to live."

Carransa takes care of her grandchildren while her five children remain in El Salvador. She takes in sewing work but until recently had no sewing machine. O'Flaherty has found one for her and now she can work as a seamstress out of her home. The center, she said, "is like family."

--Patrick N. Getlein is managing editor of the *Virginia Episcopalian*, the newspaper of the Diocese of Virginia.



reviews and resources

93127

Consultation on gambling announced

The National Episcopal Church and the Diocese of Nevada have announced *The Underside of Glitz*, a national consultation aimed at helping people make informed decisions about the growing reliance on casino gambling as an economic enterprise. According to the planners of the consultation, "The Church is in the midst of this burgeoning social issue. A major question for this consultation will be whether revenue generated by the spread of legalized gambling is worth the social cost." The consultation will take place in downtown Las Vegas' Four Queens Hotel on February 6-8. A block of rooms has been reserved for conference participants and discount airfare is available through December 31. For more information call (212) 922-5127 or (800) 334-7626, ext. 5127; New York State residents call (800) 321-2231, ext. 5127.

Video Review

"One Lord, One Faith, One Baptism? A Conversation Between Adversaries in the Church"

by Bruce Campbell

In November 1992, staff from *The Witness* magazine visited students and faculty of Trinity Episcopal School for Ministry (TESM) near Pittsburgh for a conference. The occasion was the 75th anniversary of the magazine, but the context was the meeting of two Episcopal Church communities--an activist

publication and a conservative seminary--who had often been at one another's throats.

At the time, planning the encounter raised anxieties on both sides. Seminary dean, Bishop William Frey, and *Witness* editor, Jeanie Wylie-Kellermann, displayed courage in insisting the conference take place, and a newly released video of parts of the conference vindicates their efforts.

The video might have been titled "When Worlds Collide." The longest single segment features a wide-ranging discussion, moderated by Wylie-Kellermann, with Frey; the Rev. Mary Hays, assistant professor of pastoral theology at TESM; Professor Virginia Mollenkott, a lesbian feminist theologian; and Suffragan Bishop Chester Talton of Los Angeles. As they sit arrayed at the speakers' table, the tableau alone is remarkable. It was as if representatives of an age-old feud were eyeing one another warily. At one point, Hays admits to feeling "somewhat threatened."

Stories defy easy categorization

No positions are taken by the panelists and questioners that have not been heard before in debates about racial justice, gays in the church, or the nature of sin. In this segment, however, the stories of the participants illustrate that faithfulness is not a monopoly of any particular ideology, and that individual stories sometimes defy easy categorization. For example, Mollenkott describes going with her partner to the bedside of her dying mother to sing "old fundamentalist hymns" to her in comfort and love; a Tanzanian student is dismayed that the American Church is "entertaining sin," saying he finds the piety of Muslims in his home country "is much better than Christians." The video suggests that when adversaries overcome distance and shrill discourse, such stories can be told and heard.

The editing of the panel discussion is at times distracting. Cut-away shots to listening audience members give the feel of a 60-second news story, but the segment lasts nearly an hour, and the attempt to add visual interest backfires in a jumble of images. Of course, the audience members were members of the respective communities, and the community aspect of the encounter was significant; in the end, community may be one of those things tough to capture on videotape.

In addition to the panel, the video contains five short segments of the other workshops held during the day, making the tape good for a class or Lenten series. Congregations could consider planning similar events among groups of members or between members and guests. More than that, "One Lord" is a gentle document of reaching out across barricades of noise that is worth seeing on its own merits. The tensions of the day's exchanges make it

into the video but at no point become rancorous. Whatever went on out of camera-range, the video footage is a testament that some folk, somewhere, once met, spoke from the heart, strongly disagreed, and managed to worship together at the end.

We could all use a few more videos of that.

"One Lord, One Faith, One Baptism?" has one hourlong segment and five shorter segments; it can be purchased for \$79.95 from the Episcopal Radio-TV Foundation, 3379 Peachtree Road NE, Atlanta GA 30326; (404) 233-5419. *The Witness* will also make copies available; to inquire, phone (313) 962-2650 or fax (313) 962-1012.

--Bruce Campbell is a publications specialist at the Episcopal Church Center in New York.

Book Reviews:

Two Terrys--two very different tales

Taken on Trust, by Terry Waite (Harcourt, Brace, \$24.95)

Den of Lions, by Terry Anderson (Crown, \$25.00)

by James Solheim

Long after the yellow ribbons of concern have faded, the men held hostage to the radical politics of the Middle East are telling their stories. Through the grim details emerges a shining story of stubborn survival--and a few surprises about the price paid along the way.

Terry Waite and Terry Anderson have written very different books which, taken together, give the best insight into the ordeal of captivity. Along the way we get a graphic glimpse of the inhumane circumstances in which they lived, especially the daily indignities and crushing boredom. (Waite was in solitary confinement for about four years while Anderson had other hostages as companions.) But these are really spiritual autobiographies and Anderson's journey is by far the more interesting and, as one might expect from a professional journalist, the better written.

Anderson was chief of the Associated Press bureau in Beirut when

"fierce events" overtook him and he was seized on March 16, 1985--the beginning of seven years of captivity. Like many of the other hostages it would be a period when he would "attempt to define who I was and who I became under the pressure."

For Anderson it meant a reexamination of his Roman Catholic roots by one who confesses he has never been very introspective. He discusses with humor and brutal honesty the agnosticism and cynicism of his adult years. With some help from other hostages, however, he moves into a new sense of peace, "content to find myself at home again" in the Christian faith.

The transformation--conversion if you prefer--was energized by a study of the Bible with the help of two other hostages, Father Lawrence Jenco and the Rev. Benjamin Weir. Anderson is able to face the contradictions of his life and the anger and frustration that has been building for years. An argumentative, prideful man, he was often an irksome burden for the other hostages in the cramped room they shared for years. Anderson finds special affinity for St. Paul because "he struggles so hard with his weakness and pride, as I do."

Waite more complex

Terry Waite, on the other hand, never quite emerges from the shadows of his own story. He is obviously a more complex man and his account is therefore quite murky. It is not helpful that he weaves into the account of his four years in captivity (he was seized while on a mission to free hostages in January 1987) a rather complete autobiography written in his head. Only when the two stories begin to merge do they provide any clues to the man--and they are precious few.

Waite shares Anderson's pride and stubbornness. That probably saved his life, especially since he had no human companionship and was denied reading material until late in his captivity. Unlike Anderson, he finds little solace in the Bible and his faith journey is surprisingly sketchy. From other sources we also know now that he was used by Col. Oliver North as a cover for the Iran-Contra scandal. He confesses to naivete but we are more likely to conclude from what he doesn't say, but Anderson does, that he went on that last ill-fated trip out of a sense of pride and arrogance.

The Waite who emerges from this book is a somewhat fragile survivor. In a conversation with himself during an especially low point, he talks about his "insecurity, vulnerability, childish desire for acceptance." And then it comes spilling out--"the inner turmoil, the lack of real peace, the constant struggle to find meaning; the knowledge that inwardly I am a child still craving approval and acceptance. I have no center, I am hurting myself. If I

don't leave here soon, I will go mad, dissolve in peace. They will attack me from without, and I will destroy myself within."

Withstanding the storms

Shortly before his release, Waite admits that "better men than myself would have been able to dig deeper into their inner experience. All I seem to have done is keep afloat and withstand the storms." And yet Waite, while in the valley of the shadow of death, has "caught a glimpse of the warmth of light, and the shadow has receded." While admitting that his prayers have been "puny," he thinks that "once or twice I have touched the awesome mystery which lies at the heart of the universe, and which I call God."

Then Waite discovers that four other hostages, including Terry Anderson, are in the adjacent room. They learn to communicate by tapping through the wall and Waite catches up on what has happened in the world during his captivity because the others had access to television. Soon they are moved into the same room and play out the closing chapters of their common saga.

And what next? Anderson is talking about politics and Waite is making the rounds to sell his book. We are left with the tantalizing question of what long-term impact their captivity will have on their lives--and on the rest of us.

Photos available in this issue:

1. Arizonans sign historic ecumenical pact (93120)
2. UTO provides head start for Virginia children (93126)
3. Bishops address racism at conference (93123)

**Tentative mailing dates for future releases of ENS are
January 13 and 27, 1994.**

Calling all communicators....

It is time to think of General Convention

The communications office at the Episcopal Church Center is seeking colleagues to help staff the General Convention press operation in Indianapolis next fall, working on the *Convention Daily*, the Episcopal News Service and the Electronic Media.

The *Convention Daily* has openings for three members of the news staff, according to Jerrold Hames, editor of *Episcopal Life*. "We are looking for a combination of news, feature and photography skills," he said. The staff will work with the staff of *Episcopal Life* in producing a daily for those attending the General Convention and for those who subscribe.

The Episcopal News Service will need five people for its news team to produce daily news stories for colleagues on the staff of the *Convention Daily* and for the secular and diocesan media covering the convention. For the first time, a new member of the team will help the news director and assistant news director work directly with the media, especially the local electronic media, making church leaders and deputies available to the press, said Jim Solheim, news director.

The *Convention Daily* and ENS will share a photographer and, if possible, a darkroom assistant. If you are interested in either of these positions, apply to Hames.

Electronic Media is looking for 15 volunteers who are professional and experienced videographers, broadcast journalists/writers, on-camera reporters, computer networking specialists and media technicians to augment national and local Indianapolis telecommunication production staffs who will be engaged to handle both the General Convention and the Episcopal Church Women Triennial, working in cooperation with the ENS and *Convention Daily* teams, according to Kris Lee, director of Electronic Media.

The tasks will involve recorded telephone reports for local church members, continuous telecast of proceedings from both houses of convention to the official news media workroom, video coverage of daily news briefings and their screening in the public exhibit hall, and mid- and post-convention live satellite teleconferences for local reception by Episcopal Cathedral Teleconferencing Network affiliates at cathedrals and other regional church centers.

In addition, diocesan communicators who attend General Convention with their deputations or who have other responsibilities are invited to accept

occasional assignments as "stringers" in areas of their interest. If you know you will be attending the convention and might be interested in joining one of the teams, indicate that in a letter.

To apply for positions, write to Hames, Solheim or Lee at the Episcopal Church Center, 815 Second Avenue, New York, NY 10017 to express interest, outlining your particular skills and experience.

Announcements of the teams will be made by February 1 and communicators attending the joint Associated Church Press-Episcopal Communicators convention at Kanuga this May will meet informally to discuss strategy.

